This is to all people who stumble at Gods Commands.

Yea to all you who stumble at the Commands of God, you are not guided by the light, which lead into the Covenant of God, obeying and loving it, if you love the light, which doth not change but is eternal which brings to see before the world was, all the desires which are acted in that nature which hates the light, with the light in the particular, if thou love it they are all judged, and the affections crucified, then the pure Commands of God are walked in, and that pure eternall light which judgeth in the particular all the deceits within, that nothing may reign but that which is pure, and cleane, and holy, and just, and good, and perfect and upright, and these are the fruits that flow from that which is pure, and holy, and from it joy proceeds, and no desires of the flesh, nor motions of it is followed who dwells in the light, but with the light they are all judged, and condemned, and the affections crucified which be earthly; no Jew in the flesh shall here reign in the Letter; but with the power all that is earthly is condemned, and that which is changeable judged, with that which changeth not, which guides to God, here is the way of pleasantnesse, and here you shall all know the movings of the Lord are pure, the holy when it moves, being obedient, yee receive strength dwelling in the pure, and walking in the Commands of God, and standing still in the patience, where the will is kept out with the light, but to thee whose mind is turned from the pure light, yet thou art convinced, but thy love is in the world, in the flesh, and deceit is strong, some thing moves thee to turn within, but thou reasoneſt, and so disobeyest the pure, then thou hast no peace, then motions ariseth in the flesh, and then thou wilt goe and doe something in thy own will to make thy peace, and when thou hast done thou hast no peace, and when thou dost not thou hast no peace for this to thee I say, it is not justifiable in the sight of God, but with the light which is pure, it is all to be condemned, and with the light which doth not change, thou art to be condemned, and all thy forming obedience as thou callest it, and all thy desires which is acted in that nature, which is turned from the light which is pure, with the light is to be condemned, and here the eye is single, the other is not, the movings of the Lord is pure, and deceite is not, so with the pure, it is all to be condemned, the word of the Lord is pure where the burthen is upon it, it is for the seeds sake in others, till it be cast off, that which burthens is that which is to be cast off, here learn judgement, and understanding, to thresh down that which vailes; that, that which burthens may be thrown out with the pure eternall, which leads out of time, the love from that which is pure is not feigned, but is everlasting, as God is love, love flowes from the light, this is not feigned, but all you whose minds is turned from the light; a liberty there gets up, a fleshly joy, a feigned love speaking high things, but this shall wither, and with the light all this is to be condemned, and for judgement, and the fire, and the strife is without, and you all who are turned from the pure light which is eternall, and doth not change, you are in your own wills and what you doe is in your owne wills; and when you have done you have not peace, and when you doe not you have no peace, and all your motions are from the fleshly mind, which with the light is all to be condemned, which loving it, and walking in it, it keeps single and pure, and following it, there is no stumbling, it shews the way of life, and waiting in it, power is given, and strength, and being obedient to it, and faithfull in a little, you will grow up to be rulers over much (and the word of the Lord to all you, that are turned from the light in your consciences and acts contrary to it) (whose minds are gone into the earth, who is compassing Sea, and Land to make a profession in that nature which is gone from the light, and acts contrary to it,) with the light you are comprehended and seen, (woe) from the light doth against you proceed, that is your portion.

G. F.

Printed for Mary Westwood in the Year, 1660.